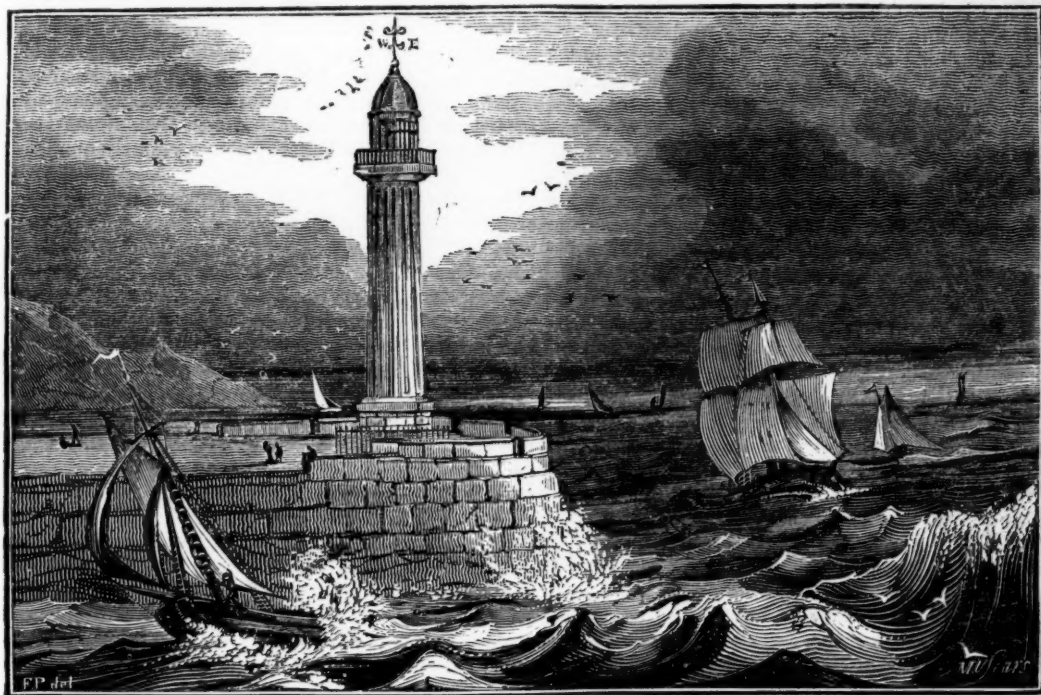




UNDER THE DIRECTION OF THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION
APPOINTED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE ABBEY, PORT, AND LIGHTHOUSE OF WHITBY, YORKSHIRE.



WHITBY PIER AND LIGHTHOUSE.

THE ancient town of Whitby, in Yorkshire, owes its origin to the Abbey founded by Oswy, king of Northumberland, in 657, to discharge a vow he had made, that if God would grant him a victory over the pagan king of Mercia, he would found a monastery, and devote his daughter Elfeda, then scarcely a year old, to a life of celibacy within its walls. The building was appropriated to monks and nuns of the Benedictine order. Lady Hilda, the first abbess, was renowned for her sanctity, and various miracles have been attributed to her. Among other traditions, it is related that those curious fossils, the *ammonites*, which abound in this district, and which bear a strong resemblance to a coiled-up serpent, but without the head, were originally living snakes, which infested the precincts of the Abbey, but by the prayers of the holy Abbess were driven over the cliff into the sea, their heads being broken off by the fall. Another tradition is that sea-fowl, flying over a certain tract of land in the neighbourhood, had not power to proceed further, but fell to the ground, drawn down by some attractive quality communicated to the soil through the influence of Lady Hilda's prayers. Sir Walter Scott, in his poem of *Marmion*, introduces a party of Whitby nuns, relating their tales in a fireside conversation with the sisterhood of Lindisfarne—

They told me how, in their convent cell,
A Saxon princess once did dwell,
The lovely Edelfled.

And how, of thousand snakes, each one
Was changed into a coil of stone,

When holy Hilda prayed;
Themselves, within their holy bound,
Their stony folds had often found.
They told, how sea-fowls' pinions fail,
As over Whitby's towers they sail,
And, sinking down, with flutterings faint,
They do their homage to the saint.—*Canto II.*

The Abbey was destroyed by the Danes, but rebuilt after the Conquest. In the reign of Henry the Eighth, it shared the fate of other monastic institutions of England. The ruins of its magnificent church still remain, but their beauty was much impaired, about three years ago, by the fall of the great tower, which was one hundred and four feet high. This venerable ruin stands upon a high cliff, on the east side of the town, and commands an extensive and beautiful prospect; including the town, the river Esk, the adjacent country, and the German Ocean.

Whitby is situated on the steep banks of the Esk, and is, in consequence, irregularly built. It was, at the time of the Dissolution, only a fishing village, but the erection of alum-manufactories in the vicinity, and, afterwards, the introduction of ship-building and the whale-fishery, caused a great influx of inhabitants. At the last census the population amounted to 10,429.

The manufacture of alum was brought into this

country in 1595, by Sir Thomas Chaloner, who erected the first alum-work near Guisborough, twenty-one miles from Whitby. It had been, for several ages before, a monopoly in the hands of the court of Rome, but Sir Thomas, having, during his travels in Italy, discovered that the mineral from which it was made, was the same as one which abounded on his own estate, engaged a number of the pope's workmen to accompany him to England. It is said that, to avoid the discovery of his purpose, he was obliged to convey them on ship-board concealed in large casks. The country adjacent to Whitby, throughout an extent of nearly thirty miles along the coast, and from eight to twelve in breadth within land, is an almost uninterrupted alum rock, lying at different depths.

The ship-builders of Whitby, have long been noted for building excellent vessels, and during the last war, this trade was carried on to a great extent. It is now, however, in a very depressed state. About two hundred and sixty vessels, admeasuring 42,000 tons, belong to the port.

The northern whale-fishery was begun here eighty years ago. It has fluctuated greatly, as far as twenty vessels having occasionally been engaged in it: at present there are only two. Mr. William Scoresby, father of the Rev. Wm. Scoresby, of Exeter, sailed from this port, from time to time, during a great number of years, and was, perhaps, the most successful whale-fisher ever known; having brought home, in twenty-eight voyages, five hundred and forty whales. The Rev. Wm. Scoresby himself, before he entered his present profession, commanded a vessel in the same trade; and his well-known work on the *Arctic Regions*, was the result of observations made during several voyages to these seas.

The Harbour of Whitby is very much protected by several substantial stone piers, which have, within the last few years, been greatly improved, particularly the principal pier, on which a handsome lighthouse, eighty feet high, in the form of a Grecian Doric column, was built in 1831, within the short space of eleven weeks, under the superintendence of the present ingenious engineer of the piers. This pier is about six hundred yards long, and forms a beautiful marine promenade.

The cliffs on the coast are generally very lofty and abrupt, and as the sea is continually encroaching on the land, large masses of rock frequently fall, and sometimes occasion fatal accidents*.

These cliffs, especially the beds of *alum shale*, abound in a great variety of fossil remains. Besides the different species of *ammonite*, and various other petrified shell-fish, some animals of the crocodile kind have been discovered. One of the most perfect specimens of these is preserved in the Museum of the Whitby Literary and Philosophical Society, which contains an extensive collection of the natural curiosities of the district. A large quantity of *jet*, likewise, is dug out of the rocks. It is found in compressed masses of from half an inch, to two inches thick. The manufacture of it into beads, rings, snuff-boxes, and other fancy ornaments, which was begun here nearly thirty years ago, has now become an important branch of business, about one hundred and fifty persons being employed in it.

A singular service is annually performed here by the owners or tenants of certain lands in the neighbourhood. On the morning of Ascension Eve, they

* A singularly melancholy occurrence of this kind happened, nearly twenty-five years ago, about ten miles north of Whitby. Whilst two girls, sisters, were sitting on the beach, a stone, which, by striking against a ledge, had acquired a rotary motion, fell from the cliff, and hitting one of the girls on the hinder part of the neck, severed her head from her body, in a moment. The head was thrown to a considerable distance along the shore.

erect, in a particular part of the harbour, a small hedge or fence, of *stake and yetter* (that is, slender upright posts driven into the ground, and secured by hazels intertwined horizontally, after the manner of wicker-work). The bailiff to the lord of the manor attends, and a man with a horn calls, "out on you! out on you!" whilst the hedge is setting. The origin of this custom has been ascribed in an ancient legend, which has been often reprinted at Whitby, to the murder of an old hermit at Eskdaleside, about five miles from the town, in the reign of Henry the Second. But the authenticity of this legend has been disputed, and the custom is believed rather to have arisen from the ancient practice of the tenants of the Abbey lands, meeting annually to repair the fence of a store-yard belonging to the convent, which adjoined the river. The legend itself, with some particulars relative to the Abbey, may be found in the notes to *Marmion*, in which poem the story is thus introduced, in the conversation previously quoted.

Then Whitby's nuns exulting told,
How to their house three barons bold
Must menial service do;
While horns blow out a note of shame,
And monks cry "Fie upon your name!
In wrath for loss of sylvan game,
Saint Hilda's priest ye slew."
"This on ascension-day, each year,
While labouring on our harbour-pier,
Must Herbert, Bruce, and Percy hear."—*Canto II.*

THE PARISH MINISTER.

THERE is a charm in the week-day services of a parish minister, which has not been duly estimated either by philanthropists or patriots. He, in the first instance, meets with general, and I had almost said universal, welcome from the families—at least from those in the humbler classes of society. His official and recognised character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of finding an access to his heart. Even the hardest and most hopeless in vice cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness, or disaster, or death, which afford a mighty advantage to the Christian kindness that is brought to bear upon them. It is thus that nature and Providence may be said to act as the handmaids of Christianity, by the frequent openings which they afford to its officiating ministers; and of which, if he do avail himself, he is sure to obtain a vast moral ascendancy over the people. Even his courtesies on the way-side are not thrown away upon them; and little do they know of humanity, who would undervalue the most passing smiles and salutations which reciprocate between a clergyman and his people, whether as the symptoms or as the efficient of a cordiality the best fitted to soften the asperities of our nature, and so to cement and harmonize the jarring elements of a commonwealth. And his week-day attentions, and their Sabbath attendance, go hand in hand. A house-going minister wins for himself a church-going people. The bland and benignant influences of his friendly converse, of his private and particular affection, are enlisted on the side of their piety; nor can we imagine a position of greater effectiveness than his, whence to bear on the hearts and habits of a surrounding population.—CHALMERS.

It is an unaccountable boldness to reason against Him, who hath given us our reason, and to undermine His authority by those very powers, which were designed to promote His glory.

ANCIENT CASTLES.

As we intend to furnish accounts and engravings of various ancient Castles, a short memoir relating to English Castles in general, and to the manner in which they were built, may tend to give additional interest to the particular accounts.

Few castles, it is supposed, which are met with in our country, are of older date than the Conquest, (1066); for, although some such structures existed in the periods of the Saxons, the Romans, and possibly even the early Britons, they had by that time, wing to neglect or invasion, been reduced to such a state of decay, as to be but of little use for the purposes of defence. "In those days" (that is, of the Saxons), says Dugdale, "were very few such defensible places, as we now call CASTLES; so that, though the English were a bold and warlike people, yet, for want of the like strong-holds, they were much the less able to resist their enemies."

As soon as William the First had established his authority, he lost no time in building castles throughout England, and in repairing and enlarging such as he found here; for this, he had two reasons,—to guard against foreign invasions, and to protect his Norman followers, to whom he had allotted estates, from the resentment of the former possessors.

The number of castles increased, as the feudal law, which William had introduced from France, gathered strength. The castles became the heads of baronies; each castle was a manor, and its governor the lord of that manor. The great Norman barons who held their lands from the crown had their vassals, many of them English, under them; and to tyrannize with impunity, it was necessary that they should fortify themselves by means of stone walls. In the troublesome reigns which succeeded, the barons and leaders of parties resorted still more frequently to this practice, and the number of castles, towards the end of Stephen's reign, amounted to eleven hundred and fifteen!

The lords of castles had, in process of time assumed such a dangerous degree of power, not only oppressing and despoiling their weaker neighbours, but exercising even royal privileges, that Henry the Second stipulated for the destruction of many of the castles, and prevented the erection of others, except by the King's special license. Royal castles, for the defence of the country, were, however, erected, when judged necessary, at the public expense. These, as well as such as fell to the crown by forfeiture, were usually placed in the custody of some trusty persons who were called governors, or constables. They were also occasionally confided to the care of the sheriff of the county, who used them as prisons.

But although a view of the generality of these rugged fortresses, destined chiefly for the purposes of war or defence, suggests to the imagination, dungeons, chains, and a painful assemblage of horrors, yet some of them were often the scenes of magnificence and hospitality,

Where throngs of knights and barons bold
In weeds of peace high triumph hold;

or where, in the days of chivalry, the wandering knight, or distressed princess, found honourable reception; the holy palmer repose for his wearied limbs; and the poor and helpless their daily bread.

The materials of which castles were built, varied according to the places of their erection; but the manner of building seems to have been pretty uniform. The outsides of the walls generally consisted of stones nearest at hand; the insides were filled up with fragments of stone, or sometimes, chalk, and a

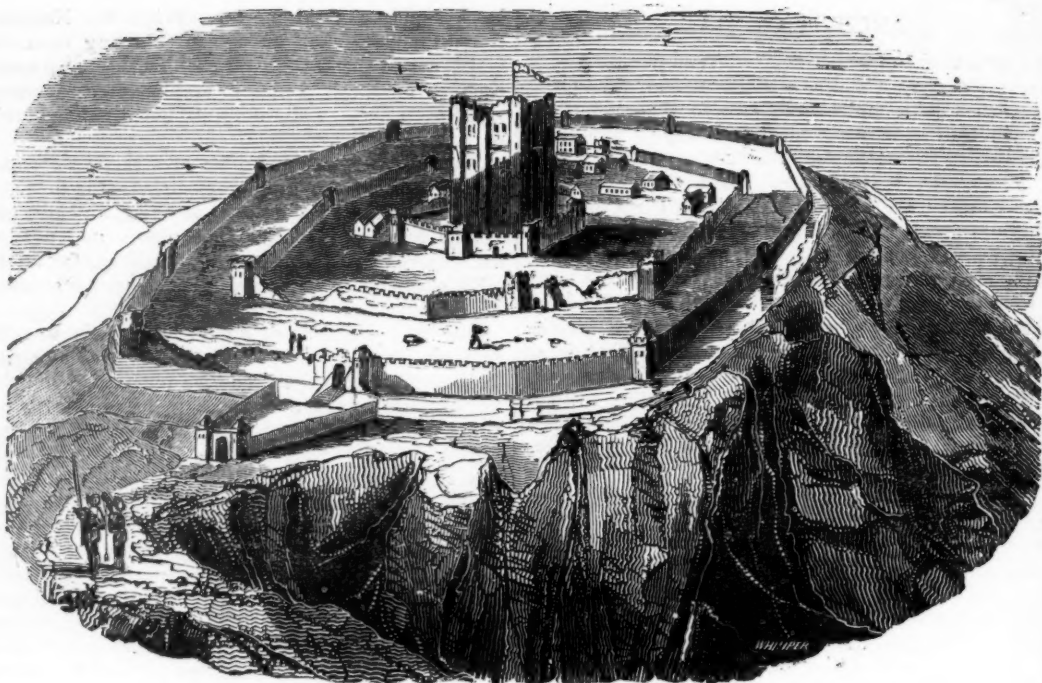
large supply of fluid mortar. When the Normans found the remains of an ancient building on a site which suited them, they often added their own work, thus leaving a mixed piece of architecture of Norman and Saxon parts, with, not unfrequently, a quantity of Roman bricks.

The general shape and plan of a castle, depended on the form of the ground occupied: the favourite situation was, for the sake of security, an eminence, or the bank of a river. The names and uses of the different parts remain to be described, for a better illustration of which we have given the annexed engraving.

The first outwork of an ancient castle was the *barbican*, (a word supposed to be of Arabic origin). This was a watch-tower, for the purpose of noticing any approach from a distance, and was usually advanced beyond the ditch, at the edge of which it joined the *draw-bridge*. The next work was the *castle-ditch* or moat, which was wet or dry according to the circumstances of the place: the former being preferred. When it was dry, there were sometimes underground passages, through which the cavalry could sally. Over the moat, by means of the draw-bridge, you passed to the *ballium* or *bayley*, a space immediately within the outer wall. This latter was called the wall of the *ballium*, and was generally flanked with towers, and had an embattled parapet. The entrance into the *ballium*, was by a strong gate between two towers, secured by a *portcullis*, or falling door, armed with iron spikes like a harrow, which could be let fall at pleasure. Over the gate were rooms for the porter of the castle; the towers served for soldiers on guard. When there was a double line of walls, as in the annexed cut, the spaces next each wall, were called the *outer* and *inner* ballia. Within the *ballium* were the lodgings and barracks for the garrison and workmen, wells, chapels, and sometimes even a monastery: large mounts were often thrown up in this place to command the neighbouring country.

On a height, and generally in the centre, stood the *keep*, or donjon, sometimes called *the tower*. This was the citadel or last retreat of the garrison, and was often surrounded by a ditch with a drawbridge &c., similar to those at the outworks, and with additional walls and towers. In large castles, it was usually a high square tower, of four or five stories, having turrets at each corner; in these turrets were the staircases, and frequently, as in Dover and Rochester castles, a well. The walls of the keep were always of great thickness, which has enabled them to withstand the attacks of time and weather; the keep, or donjon, being the only part now surviving of many an ancient castle. Here were gloomy cells, appropriated as the governor's state-rooms; the inmates, for the sake of additional strength, denying themselves the luxury of windows. Small openings in the wall served the double purpose of admitting a little light, and enabling those within to discharge their arrows at the enemy. The following account of the siege of Bedford castle, by Henry the Third, given in CAMDEN's *Britannia*, is interesting, as containing a summary of the principal portions of the building.

"The castle was taken by four assaults: in the first was taken the *barbican*; in the second, the outer bail (*ballium*); at the third attack, the wall by the old tower was thrown down by the miners, where, with great danger, they possessed themselves of the inner bail through a chink; at the fourth assault, the miners set fire to the tower, so that the smoke burst out, and the tower itself was cloven to



GENERAL VIEW OF A CASTLE ON AN EMINENCE.

that degree, as to show visibly some broad chinks; whereupon the enemy surrendered."

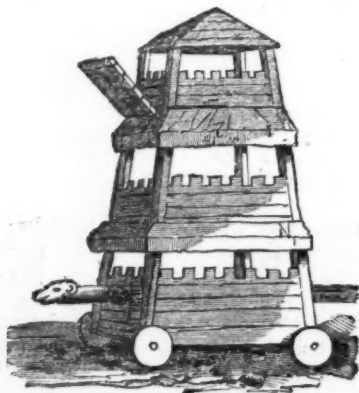
Castles, in process of time, soon became of little use as fortresses: the change in the art of war brought about by the invention of gunpowder, the more settled state of the nation, Scotland becoming part of the dominions of the King of England, the influence of our navy, and the abolition of the feudal system, all tended to diminish the importance of these ancient safeguards; and, with the progress of civilization and national improvement, we trace the gradual change in the construction of castles; till, by the admission of light and air, and some degree of ornament, the harsh and gloomy features of the massive Norman pile became softened down into the refined and comfortable aspect of the castellated house of the time of Henry the Eighth and Elizabeth.

In the reign of Charles the First, however, shortly before the civil war, and probably with the prospect of the awful events which followed in view, a commission was appointed to inquire into the state of the ancient castles. Many of these, during the subsequent troubles, were garrisoned and defended. Not a few were afterwards destroyed by order of the Parliament, and others were left to the ravages of time and weather. Some of these monuments of

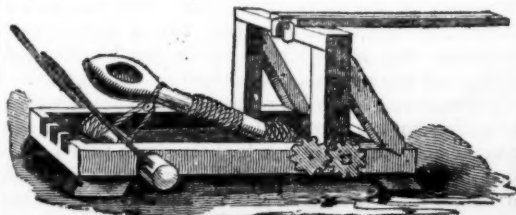
former grandeur have been torn down for the sake of the materials, or for the purpose of building on the same site. The demolition of an ancient structure, when it can be spared, must ever be a subject of regret. The venerable ruins of castles, for instance, are not only historically curious, but, to the reflecting mind, they suggest a pleasing comparison of the present times with those when such prison-like dwellings were erected, or again brought into use, when this country was harassed by the worst form of war; when the son was armed against the father, and brother slaughtered brother; when the lives, honour, and property of the people were subject to the violence and caprice of foreign barons, and when it could not be said, as in a proper sense it is now not only said, but felt, that an Englishman's house is his CASTLE.

Having alluded to the attack and defence of these fortified places, we subjoin engravings of two of the principal machines employed on such occasions. One is a *Moveable Tower*, in which the besiegers approached the walls. It moved upon four small wheels, and consisted of different stories, on each of which archers were placed, who annoyed the soldiers on the ramparts, while the men below worked the battering-ram against the walls.

The next is a representation of a terrible engine, called the *Catapulta*, which, by a sudden jerk, slung large stones and arrows with amazing force. In those dreadful times, there was also a machine in use, by which not only mill-stones but the carcasses of dead horses, and even, sometimes, *living men*, were hurled among the enemy's ranks.



THE MOVEABLE TOWER.



THE CATAPULTA.

UPCHURCH, IN KENT.



VIEW OF UPCHURCH CHURCH.

The village of Upchurch, in the county of Kent, is situated on an eminence commanding an extensive view of the river Medway, and the surrounding country.

As far as eye can strain,
roll the proud waters of the Thames, which, uniting with the Medway at the Nore, are lost in the German Ocean.

It is impossible to forget the beautiful description of this river given by Sir John Denham :—

Thames, the most loved of all the ocean's sons
By his old sire, to his embraces runs ;
Hasting to pay his tribute to the sea,
Like mortal life to meet eternity.
Tho' with those streams he no resemblance hold,
Whose foam is amber, and whose gravel gold,
His genuine and less guilty wealth t' explore—
Search not his bottom, but survey his shore.
No unexpected inundations spoil,
The mower's hopes, nor mock the plowman's toil ;
But, godlike, his unwearied bounty flows,
First loves to do, then loves the good he does.
Nor are his blessings to his banks confin'd,
But free and common as the sea and wind ;
When he to boast, or to dispense his stores,
Full of the tribute of his grateful shores,
Visits the world, and in his flying towers,
Brings home to us, and makes both Indies ours.
O could I flow like thee, and make thy stream,
My great example, as it is my theme !
Tho' deep, yet clear ; though gentle, yet not dull ;
Strong without rage ; without o'erflowing, full.

The high road from Dover to London passes about two miles distant. Although the village itself can claim but little interest, the church, and a creek which bounds the parish on the south-west, in which some antiquities have recently been discovered, may excite the curiosity of the antiquary.

The church of Upchurch, of which a sketch is given, is remarkable for the odd construction of its tower, having, as it were, a double roof, the upper one octangular ; this, no doubt, was intended to make it a more conspicuous object to vessels navigating the Medway. The length of the church, internally, not including the belfry, is 96 feet, and its width 54. It consists of three aisles, which run the whole length of the building, and contains much more room than is occupied by the present decreased number of inhabitants, the population of the parish amounting only to about 400.

The pavement of the South-east Chancel, which is used as a Sunday-school, is composed of small square tiles, of various patterns ; in some instances, several tiles form but one pattern, the circles crossing from one tile to another. They are rapidly becoming obliterated, by the traffic of the children ;

but, however the lover of antiquity may regret that these curious remains were not removed to a less frequented spot, the lover of religion will not lament their destruction, when he reflects, that the footsteps of children, assembled in the House of their Maker, to read his holy word, and lip his praise, and not the hand of violence, as history records has too often been the case, have effaced their impressions.

On the south side of the altar remain three stone seats, divided by arms, which in the Catholic times were occupied by the priests not engaged in the service. The pillars in the great chancel have clusters of small ones surrounding them, similar to those in Canterbury Cathedral, surmounted with capitals of wrought tracery. Under the North-east chancel is a chancel house, containing the mouldering remains of former generations. There is a tradition that a battle took place with the Danes in the neighbourhood of the river, and that the remains of the slaughtered were deposited here, when the Crypt was built ; the sexton, probably, in the execution of his office, may have increased their number. The ceiling is ornamented with ribs of freestone.

The visiter of this unfrequented spot may draw a useful lesson from the fragments of mortality with which he is surrounded ; and, if of a contemplative mind, will perceive the vanity of those little distinctions which set us here in opposition to each other. The vain-glorious may learn, that pride will not preserve their ashes from mingling, some time or other, with those of their ignoble brethren ; for the curse, "Dust thou art, and unto dust shalt thou return," is equally the inheritance of all. The humble-minded Christian will derive, from the same source, comfort and good hope, being certified that one day they shall revive again, and be united to their kindred spirit, and he will answer in the affirmative this question, "Son of man, can these bones live?"

HASTED, in his *History of Kent*, remarks, "that the noxious vapours arising from the marshes, subject the inhabitants to continued intermittents, and shorten their lives at a very early period." Agues are certainly prevalent at particular seasons, but he concluded too hastily, in saying that the inhabitants are generally short-lived. At the present time, living witnesses would confute his observation. But since the days of that writer, the surface of the country is very much improved ; trees have been felled, and woods grubbed up, whereby a freer current of air has been admitted. A great part of the flint required for the repairs of the streets of the metropolis, is obtained from this parish.

The annexed engravings represent some of the jars and vessels recently discovered at Upchurch, at low water, imbedded three feet in the blue clay. Several pieces have been found fused together, which evidently show that here was a pottery, and not a place of sepulture. This circumstance, no doubt, hastened the ingress of the waters.



ANCIENT VESSELS FOUND AT UPCHURCH.

THE MANNER IN WHICH THE EARLY CHRISTIANS TREATED THEIR DEAD.

AFTER watching and praying by the sick person, the first care of the early Christians, upon his dissolution, was to shut his mouth, and close his eyes. This was agreeable to that decency and decorum which nature seems to dictate. It likewise corresponded to the usage of the Greeks and Romans, before their conversion to Christianity.

When the eyes and mouth were closed, the body was then laid out, and carefully washed with water. This ceremony, which was common to the Jews, Greeks and Romans, the first Christians also adopted. Thus we read, "Tabitha fell sick, and died; whom when they had washed, they laid her in an upper chamber." Washing the corpse is mentioned by Tertullian, Eusebius, and many others. It appears to have been retained in the Western Church for many centuries, not as a mystical ceremony, or religious rite, but as a civil usage, and a decent preparation of the body for its burial.

The next operation was embalming the body, to preserve it from putrefaction. This art the Jews probably borrowed from the Egyptians, by whom it is supposed to have been invented. In Genesis we find that about 1700 years before the birth of Christ, "Joseph commanded his servants, the physicians, to embalm his father." Joseph himself was embalmed, and put into a coffin in Egypt. In like manner we read of Asa, that "the bed on which he was laid in his sepulchre, was filled with sweet odours and divers kinds of spices, prepared by the apothecary's art." And to mention a still more memorable instance; after Joseph of Arimathea had taken down the body of Jesus from the cross, "Nicodemus came, and brought a mixture of myrrh and aloes, about an hundred pounds' weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to embalm, or prepare the body for interment."

The eyes and mouth being closed, and the body washed with water, and anointed with oil or perfumes, and in some cases embalmed, it was then decently clothed with the funeral garments. These were commonly made of fine white linen. Prudentius mentions the white garment, which was the most usual funeral dress. Yet we find that the bodies of the rich were sometimes dressed in magnificent robes, embroidered with gold; and Durant has observed, that at the obsequies of pontiffs, kings and princes, splendid vestments were thought allowable. The funeral vestments of the Christians were always new; upon which Chrysostom remarks, "We clothe the dead in new garments, to signify their putting on the new clothing of incorruption."

The corpse, thus robed in its funeral attire, and prepared for burial, was deposited in a chest or coffin, which was commonly made of wood: for in this instance, the primitive Christians adopted the practice of the Greeks and Romans, in preference to that of the Jews, who only wound up the body in linen clothes. The coffins were at first generally plain, and without any ornamental covering. Constantine, however, was put into a coffin of gold, or at least overlaid with gold; which was covered with a rich purple pall. At Rome, likewise, the coffins of the nobility, and other opulent citizens, had a covering inwrought with gold thrown over them. There is, however, reason to suppose that pompous and expensive decorations at funerals were not very common in his day.

From the time that the body was put into the coffin, till it was carried out for interment, it was

watched by the relations and friends of the deceased, by charitable neighbours, and other persons religiously disposed. The body in the coffin was sometimes taken into the church. This office was more especially performed in the night-time, during which the company assembled sung hymns, psalms, and praises to God, as they were accustomed to do on the vigils preceding the festivals of martyrs.

The Jews, who did not bury in coffins, but simply wound up the body in linen, carried out their dead on a bier; but the Christians carried theirs on their shoulders. This office was commonly performed by friends or near relations; and oftentimes, in cases of plague or persecution, by charitable persons of distinction, who chose rather to run the risk of sacrificing both their fortunes and lives, than to leave this last office of Christian charity unperformed. In the first four centuries, we have numerous instances, where men and women of eminent sanctity were borne upon the shoulders of bishops, and of the clergy of superior order.

Both in the eastern and western Churches, the priests at the funeral procession went before the corpse; and next to it came the more immediate friends of the deceased. After them the rest of the company followed. This order of the funeral procession, divines and moralists have remarked, is "an admonition to the survivors, that their deceased brother is gone before them to the place whither they must soon follow."

In peaceable times the corpse was always carried forth with psalmody to the grave. The *Apostolic Constitutions* direct the bodies of the faithful to be carried forth with singing, and cite some of the passages that were more generally used. Chrysostom likewise acquaints us with various particular portions of the psalms, and of hymns selected from the Old and New Testament, which were sung on these occasions, and observes,—"The object of the psalmody, the prayers, and the solemn meeting of fathers, and the multitude of brethren, is, not to lament and mourn, but to give God thanks for having taken unto himself our deceased brother." Jerome, also, frequently speaks of psalmody as a custom universally received from ancient tradition.

From the more early writers, we learn that the primitive Christians did sometimes offer up both private and public prayers for the dead; that is, for "all the servants of Christ departed this life in his faith and fear." For Saints and Martyrs, and not for ordinary Christians only, they offered up prayer as well as praise. They gave thanks to God, "for delivering the deceased out of the miseries of this sinful world;" and they prayed that he would receive to himself, to rest and happiness, the souls that he had taken out of this world; and that, at the general resurrection, he would consummate the glory and bliss of his elect, both in body and soul. Orations were likewise very frequently made in honour of those who had been eminent for piety and virtue. A deacon read such portions of Scripture as contained promises of the resurrection; and appropriate psalms and anthems were sung at the interment, as well as during the procession. The Eucharist was likewise commonly celebrated, when the funeral happened to be in the morning; for at that time the communion was generally received by all, fasting.

The prayers and praises offered up to God for the dead, were commonly accompanied with acts of charity to the living. The heirs and relations of the deceased made donations to the clergy, provided entertainments for their friends, and gave alms liberally to the poor. Some likewise gave alms and

entertainments on the anniversary of the funeral ; but as great excesses were often committed at these feasts, the practice, in process of time, was laid aside ; and for the same reason the festivals, held at the graves of martyrs, were suppressed.

After the body was placed in the coffin, attired in its funeral robes, it was customary for the Greeks and Romans to bedeck it with garlands and chaplets of flowers ; and it was not unusual among the early Christians, to strew evergreens and -flowers upon the grave.—*Abridged from SHEPHERD.*

A MAN set to watch a field of peas, which had been much preyed upon by pigeons, shot an old cock pigeon, who had long been an inhabitant of the farm. His mate, around whom he had for many a year cooed, and nourished from his own crop, and assisted in rearing numerous young ones, immediately settled on the ground near him, and showed her grief in the most expressive manner. The labourer took up the dead bird, and tied it to a short stake, thinking that it would frighten away the other depredators. In this situation, however, his partner did not forsake him, but continued day after day walking slowly round the stick. The kind-hearted wife of the bailiff of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird. She told me that on arriving at the spot she found the hen bird much exhausted, and that she had made a circular beaten track round the dead pigeon, making now and then a little spring towards him. On the removal of the dead bird, the hen returned to the dove-cot.—*JESSE.*

THE study of Nature is ever attended with pleasing reflections, and the study of botany, in particular, independent of its immediate use, is as healthful as it is innocent. It beguiles the tediousness of the road, it furnishes amusement at every footstep of the solitary walk ; and, above all, it leads to pleasing reflections on the bounty, the wisdom, and the power of the great CREATOR.

QUICK TRAVELLING.

THE MITE makes 500 steps in a second, or 30,000 in a minute. Allowing the horse to move at an equal ratio, he would perform 1022 miles an hour. The journey from London to Birmingham would then occupy but six minutes and a fraction.—*St. James's Chronicle.*

There is another insect which may in some measure rival the above in the celerity of its motion, and is itself unrivalled in strength, in proportion to its size. Although it is generally disliked, and has not a very fair reputation, yet to the eye of the naturalist it is rather a pleasing and interesting object. Its form, as examined by the microscope, is extremely elegant, and has an appearance as if clad in coat of mail. It has a small head, with large eyes, a clean and bright body, beset at each segment with numerous sharp and shining bristles. All its motions indicate agility and sprightliness, and its muscular power is so extraordinary, as justly to excite our astonishment : indeed, we know no other animal whose strength can be put in competition with (its name must come out at last) that of a Common FLEA, for on a moderate computation, it can leap to a distance, at least 200 times the length of its own body. A flea will drag after it a chain 100 times heavier than itself, and will eat ten times its own weight of provisions in a day. Mr. Boverich, an ingenious watchmaker, who some years ago lived in the Strand, London, exhibited to the public a little ivory chaise with four wheels, and all its proper apparatus, and a man sitting on the box, all of which were drawn by a single flea. He made a small landau, which opened and shut by springs, with six horses harnessed to it, a coachman sitting on the box, and a dog between his legs, four persons in the carriage, two footmen behind it, and a postilion riding on one of the fore-horses, which was also easily drawn along by a flea. He likewise had a chain of brass about two inches long, containing 200 links, with a hook at one end, and a padlock and key at the other, which the flea drew very nimbly along. Something of the same kind is now exhibiting in London.—*Encyclo. Edin.*

POPULAR LITERATURE.

IMMORAL publications have the same tendency with bad examples, both in propagating vice and promoting infidelity ; but they are still more pernicious, because the sphere of their influence is more extensive.

A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that spreads around it ; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds ; it flies to the remotest corners of the earth ; it penetrates the obscure and retired habitations of simplicity and innocence ; it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic ; it falls into the hands of all ages, ranks, and conditions ; but it is peculiarly fatal to the unsuspecting and unguarded of the youth of both sexes ; and to them its "breath is poison, and its touch is death."

What then have they to answer for, who are every day obtruding these publications on the world, in a thousand different shapes and forms, in history, in biography, in poems, in novels, in dramatic pieces ; in all of which the prevailing feature is *universal philanthropy and indiscriminate benevolence* ; under the protection of which the hero of the piece has the privilege of committing whatever irregularities he thinks fit ; and, while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is nevertheless held up as a model of virtue ; and though he may perhaps be charged with a few little venial foibles, and pardonable infirmities (as they are called), yet we are assured that he has, notwithstanding, *the very best heart in the world*. Thus it is that the principles of our youth are insensibly and almost unavoidably corrupted ; and instead of being inspired, as they ought to be, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character.—*BISHOP PORTEUS.*

THE following interesting anecdote is given by N. Gould, Esq., in his *Notes on America and Canada*, made during a visit in 1828. Speaking of some Indians who had been converted to Christianity, he says, "These Indians belong to the Missasaugis, one of the dirtiest and most abject of the tribes. They have now left off their dirt, and put on European garments ; and, with their new garments, have put on new habits : many of them are known to have gone considerable distances to pay old contracted debts, for conscience sake. One story of a converted youth is too affecting to be left unnoticed. He had embraced Christianity, and after a short time returned home, where he found his parents debased by filthy drunkenness. He endeavoured, in vain, to persuade them to give up the use of ardent spirits, and become Christians. After residing with them a short time, he sickened, and died. His parents then thought of his dying exhortations, and among their first acts, applied to the Rev. Archdeacon Strahan, of York (Upper Canada), to give their son Christian burial, which was granted, the Archdeacon himself reading the service. They afterwards embraced Christianity."

CHRISTIANITY did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination ; to be "as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument." No ; it is intended to be the guide, the guardian, the companion of all our hours : it is intended to be the food of our immortal spirits ; it is intended to be the serious occupation of our whole existence.—*BISHOP JEBB.*

THE SECRET TREASURE.

THE following interesting story is related by Tavernier, in his Travels:—

SHAH ABBAS the First, king of Persia, being one day hunting, and having wandered from his attendants, found a young shepherd playing on a pipe. The king spoke to him, and, after some conversation, was so struck with his solid understanding, that he committed him to the care of teachers, to be properly educated. The shepherd made such wonderful progress, that he excited the admiration of the court and of his patron, who gave him the name of Mohamed Ali Beg, together with the office of Nazar, or intendant of the household. The king sent him twice as ambassador to the Great Mogul, and was much pleased with his negotiations, for he had the firmness to resist bribes, a thing very uncommon among the Persians. The favour he enjoyed raised him up a host of enemies, but none would venture to speak to the sovereign, who had so high an opinion of his fidelity.

After the death of the king, however, the enemies of Mohamed endeavoured to effect his ruin with Sebah Sefi, the successor, who, being a young man, was more easily persuaded. They represented to the king, that as Mohamed had built, at his own expense, several caravanseras, and a magnificent palace, he could not have done so without employing some of the public money. The king, anxious to ascertain the truth of the accusation, ordered Mohamed to settle his accounts within fifteen days; but this faithful intendant begged his majesty to come the next day to the treasury, where the king found every thing in perfect order. Thence he proceeded to Mohamed's house, where he was surprised to find every room furnished in the plainest style, and could not help expressing his admiration at the humility he had shown in so elevated a station. One of the slaves, observing a door fastened with three padlocks, informed the king he had overlooked it. His majesty asked Mohamed what treasure was concealed in that room, which was so carefully shut. Mohamed replied, that the whole of his property was contained there, and every thing else belonged to his majesty. He then threw open the door of the room, in which nothing appeared but his crook, wallet, the goat's skin which he used to fill with water, his pipe, and his shepherd's dress, all suspended from the wall. The Nazar, seeing the king's astonishment, related to him the history of his good fortune, and in what manner he had been brought to court, by order of Shah Abbas, begging his majesty, if his services were no longer required, to allow him to return to his original occupation. The king was so struck with his virtue, that he took off his own dress, and gave it to the Nazar, which is the greatest honour a king of Persia confers on a subject. Mohamed continued in his office, notwithstanding the efforts of his enemies, and died in that employment.

DRAM DRINKING.

THE children of *Dram-drinkers* are generally of diminutive size, of unhealthy appearance, and sickly constitutions, and in adults this vice is peculiarly destructive in its operation. It deranges the animal economy, weakens the nerves, destroys the digestive powers, obstructs the secretions, and destroys the life; the stomach is kept by it in a state of constant excitement, and, by the frequent application of an artificial stimulus, at length loses its tone, and refuses to perform its office; the appetite becomes vitiated and fails. The more important organs of the body, particularly the liver and lungs, are disturbed in their functions, and frequently become the subjects of incurable disease. Depression of spirits almost invariably accompanies drinking, while the effect produced by every fresh stimulus is only to excite to temporary action, which, when it has ceased, leaves the same languor and depression to be again removed by the same destructive means. Almost all attacks of fever or inflammatory disease are found fatal in the case of dram-drinkers, because the blood of such persons is remarkably destitute of oxygen, and therefore can afford little or no antiseptic resistance to such diseases; in some cases dropsy and consumption, in others paralysis and apoplexy, are evident consequences; while premature old age is observed in most instances, and a miserable existence in all.—*Evidence of JOHN POYNTER Esq., before the Committee of the House of Commons.*

ANNIVERSARIES IN JULY

MONDAY, 29th.

- 1567 Coronation of James VI. of Scotland.
1693 Battle of Landen, near Namur, in the Netherlands, in which the united armies of England and Holland were commanded by William III.
1794 Seventy-one citizens of Paris suffered death in the square of the Revolution, as confederates or abettors of Robespierre.

TUESDAY, 30th.

- 1768 Captain Cook sailed from Plymouth on his first voyage of discovery.
1771 Died Thomas Gray, one of our best poets. He was buried in the church-yard which suggested the idea of his *Elegy*, namely, at Stoke Pogies, in Buckinghamshire.

WEDNESDAY, 31st.

- 1556 Death of Ignatius Loyola, founder of the Order of Jesus, or, as they are usually called, the Jesuits. He was forty years of age when he first conceived the plan of his new society, and it was ten years more before he could obtain the sanction of the Pope; yet so rapid was its progress, that before the death of Loyola, the Jesuits possessed upwards of one hundred colleges, besides professed houses; and, at the commencement of the seventeenth century, it was computed that there were upwards of twenty thousand Jesuits, all subject to one general, who is absolute and perpetual.

THE MONTH OF AUGUST.

AUGUST, the sixth in the Alban Calendar, became, by the arrangement of Numa, the eighth month of the year, but was still called by its original name of *sestilis*, or sixth, until the time of Octavius Cæsar, better known as Augustus, when the senate, to pay the same tribute to him as had already been rendered to Julius Cæsar, decreed that this month, in which he had taken possession of his first Consulship, in which he had celebrated three triumphs, had reduced Egypt to a Roman province, and given the empire rest from her civil discords, should from him take the name of *Augustus*, which we call August; and, to render the homage in every respect equal, a day was taken from February and given to August, though by so doing the regular interchange of thirty and thirty-one days, established by Julius Cæsar, was disturbed.

This month was dedicated to Ceres, the Goddess of Corn and Harvest. The Saxons called it *Wead Monath wead*, signifying a covering or garment, and thus they expressed the beautiful clothing of the ground in harvest. From the earliest ages it has been a time of joy and merrymaking with the husbandman, and harvest-home is still a sound that gladdens the heart of every Englishman. In drawings of a very remote period, August is represented by a carter driving a loaded wain; later pictures of August represent a man reaping, or having a sickle stuck in his girdle: the more classical taste of the present day, following the description of Spenser, represents August under the likeness of a beautiful female, of majestic stature, crowned with ears of corn, and having her hands filled with them, which representation also carries an allusion to the heavenly bodies, as on the 23rd the sun enters the sign Virgo.

ANNIVERSARIES.

THURSDAY, 1st.

LAMB-DAY is the second of what are now called *Cross Quarters*, but which were heretofore as regularly used for the division of the year, as *Lady-Day*, &c. The term is said to be derived from *Lamb and Mass*, it having been customary to offer on this day, at the altars of cathedrals, two young lambs, at which time *high mass* was celebrated. From the fleece of these animals was afterwards manufactured the *pallium*, which the Pope transmitted to ecclesiastics when he conferred the episcopal dignity.

- 1492 Columbus discovered the continent of America.
1589 Henry III. of France murdered at St. Cloud, by a Dominican friar.

- 1714 Queen Anne, daughter of James II., died at Kensington.
1798 Battle of the Nile, gained by Sir Horatio (afterwards Lord Viscount) Nelson.

FRIDAY, 2nd.

- 1100 William Rufus shot by Sir Walter Tyrrel, while hunting in the New Forest.
1704 Battle of Blenheim, in which the Duke of Marlborough defeated the united forces of France and Bavaria. The noble mansion of Blenheim was granted as a reward for this and other splendid achievements of that great general.
1802 Buonaparte created perpetual Consul by the senate.

SATURDAY, 3rd.

- 1460 James II. of Scotland killed by the accidental bursting of a cannon at the siege of Roxburgh.
1732 The first stone laid of the present building in Threadneedle-street, which we, emphatically, call *The Bank*. Till the erection of the present structure, the business was transacted at Grocers' Hall.
1786 An attempt was made to stab his Majesty George III., by a female, named Margaret Nicholson.
1811 A new island appeared in the sea, near St. Michael's, supposed to be produced by a volcanic eruption beneath.

SUNDAY, 4th.

NINTH SUNDAY AFTER TRINITY.

- 1347 Calais taken by Edward III., after a siege of eleven months; it was the last place retained by the English of all their possessions in France, and was lost in 1557.
1598 Died, at a very advanced age, Cecil, Lord Burleigh, the old and tried friend and councillor of Queen Elizabeth.

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